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MINUTES

OF THE

MISSISSIPPI

BAPTIST ASSOCIATION,

HELD AT

EAST FORK CHURCH,

ANITE COUNTY, MISSP.

ON THE 1ST, 2D AND 3D DAYS OF OCTOBER, 1841.

L. P. HALL, PRINTER.

LIBERTY, MISSISSIPPI.

December 1841.

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MINUTES.

FRIDAY, OCTOBER 1st, 1841.

The introductory sermon was delivered according to previous appointment, by Elder Z. REEVES, at 11 o'clock, A. M., from Acts, 20th chapter and 28th verse.

After a short intermission the delegates assembled in the meeting-house, and business was opened with singing and prayer, by brother Felder.

Elder J. B. Smith, the Clerk, being absent, brother H. McKnight was appointed Clerk, pro. tem.

1. Letters were received and read from twenty-seven churches; the names of the delegates enrolled, and the state of the churches minuted.

2. Brother Shadrach Coker was chosen Moderator, and brother Hamilton McKnight, Clerk.

3. Letters were received from the following churches, to-wit: Sharon, Bluff Creek, Mount Pisgah, Mount Gilead, and Friendship, by the hands of their delegates, petitioning admittance into the Association, [which churches being found orthodox, were admitted into the Union, and their delegates received the right hand of fellowship by the Moderator.

4. Ministering brethren were invited to seats in the Association.

5. Appointed a Committee of Arrangement and Revision, consisting of brethren C. Felder, Z. Reeves and M. Barlow, with the Moderator and Clerk.

6. Brethren C. Felder, A. Butler and C. D. Strickland were appointed a committee to arrange the preaching during the session, who reported as follows, viz: that brethren D. M. Chaney, P. H. Harbour and Sibley, preach on to-morrow, in the order of their names, and that brother H. Wall close with exhortation and prayer.

7. Brother M. Barlow was appointed to write a letter of correspondence to the different Associations in correspondence with this Association. The Louisiana Association was added into this correspondence.

8. Adjourned until 9 o'clock to-morrow morning, concluding prayer by brother Young.

SATURDAY, OCTOBER 2ND, 1841.

The Association met pursuant to adjournment. Prayer by brother W. B. Wall.

1. Called the names of the delegates.
2. The Committee of Arrangement and Revision reported, which report was received; and committee discharged.
3. A letter was received from the New Orleans Church, by the hand of her delegate, petitioning admittance into the Association, which church being found orthodox, was admitted into the Union, and her delegate received the right hand of fellowship by the Moderator.
4. Letters of correspondence were received from the Union Association by the hand of her messenger, Elder W. H. Anderson, and from the Pearl river Association, by the hands of her messengers, Elders Wm. Fortenbury and C. Magee, who received the right hand of fellowship by the Moderator.
5. The Circular Letter, prepared by brother Z. Reeves, called for, read and adopted.
7. Brother M. Barlow was appointed to write transcripts of the letter of correspondence for the different Associations.
8. *Resolved*, That in the death of our beloved brother deacon John Straughn, the Association has lost an excellent brother, the Gallilee church an esteemed member, and the denomination a valuable and efficient laborer.
9. The following brethren were appointed messengers of correspondence, viz: Z. Reeves and T. M. Bond to Pearl River; J. Young Z, Reeves and C. Felder to Leaf River, and A. W. Pool, F. Clark and W. B. Wall to the Louisiana Associations.
10. In consequence of the Union Association convening on the fifth day after the adjournment of this body, on motion it was resolved that we appoint our messengers to that association one year beforehand, and that brethren F. Clark, S. Coker and W. Barlow be our messengers in October 1842.
11. Brethren, S. Yarborough, M. Barlow and C. D. Strickland were appointed a financial committee to receive contributions and audit the Treasurer's account.
12. *Resolved*, That the next meeting of this body be held with the Bluff Creek church in Louisiana, commencing on Friday preceding the first Lords day in October, 1842.
13. *Resolved*, That this body dispense with the writing of the circular letter for next year.
14. *Resolved*, That brother M. Barlow, preach the introductory sermon at the next meeting of this body, and that brother S. Coker be his alternate.
15. The committee to arrange the preaching reported that brethren

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ren W. H. Anderson, W. Fortenberry, F. Clark and S. Coker preach
in the order of their names on Lord's day, which report was receiv-
ed and the committee discharged.

16. *Resolved*, That the clerk superintend the printing and dis-
tribution of 1250 copies of these minutes; and that he draw on the
Treasurer, for funds to defray the expenses of the same; and that he
receive the usual compensation.

17. *Resolved*, That the thanks of this association are due to the
church, and other citizens of this neighbourhood, for the kind and
hospitable manner in which they have entertained the delegates,
and others who attended the meeting.

18. The Financial committee made the following report, which
report was received and the committee discharged, viz:

In the hands of the Treasurer,	:	:	\$40 63,	
Contribution from the churches,	:	:	161 37,	
				\$202 00
Paid S. Coker, messenger of correspondence,			14 00,	
Paid H. Wall do do			16 00,	
Paid for printing these minutes,	:	:	70	
Paid the clerk as superintendent,	:	:	15	115 00,
In hands of Treasurer				87 00

19. Read and approved the minutes; after which brother F. Clark
prayed, and the association adjourned.

HAM. MCKNIGHT, Clerk.

SHADRICK COKER, Moderator.

MINISTERS BELONGING TO THIS ASSOCIATION.

E. Courtney; C. Felder; S. Coker, J. Young; Z. Reeves, J. B.
Smith; H. D. F. Roberts; T. M. Bond; W. B. Wall; A. W. Poole;
H. Wall; W. B. Allen; W. Clark; M. Barlow; W. D. Gere; P. H. Har-
bour; W. Varnedore; W. L. Sibley; F. Clark, L. Wall; M. Seals; R.
Wilkinson.

LICENTIATES.

D. M. Chaney; N. P. Hotchkiss; — Seward; J. B. Shipler; E. A.
Campbell.

TABLE OF CHURCHES COMPOSING THE MISSISSIPPI ASSOCIATION FOR 1841.

ABSENT DELEGATES MARKED THUS *

Con'd. CHURCHES.	DELEGATES.	Baptized,	Rec. by let.	Restored,	Dismissed,	Excluded,	Dend,	No. constited	Whites,	Blacks,	Total,	Ministers,	Time of Meeting,	Post Offices.	Contributions.
1805 New Providence	T. R. Cheatham, * R. Thompson,	4	2		0		1	1			56	4	4th	Liberty,	88 00
1806 Ebenezer,	J. Young, W. L. Johns,	2	2			1	4				57	1	1	Rose Hill,	8 50
1810 East Fork,	CHAS. FELDER, T. M. BOND,	18	6		1	2					75	2	2	Liberty,	6 00
1811 Zion Hill,	M. Seal, A. Butler,	1	1	10	6	1					53		1	Liberty,	5 00
1811 Shiloh,	Not Represented, (Letter,)										20		4	Whitestown,	2 00
1812 Jerusalem,	W. B. Wall, C. J. Wall,	42	2	2	7	1					144	2	4	Liberty,	6 00
1813 Percy's Creek,	Not Represented,													Fort Adams,	
1813 Hepzibah,	J. R. Jackson, W. B. Rogers,	50	3	2	26	1	1		118	43	161	2	4	Clinton,	5 00
1813 Mt. Nebo,	S. C. Bankston, P. Bankston,	15	1	1	4	4					66		1	Marburyville	5 00
1815 Mar's Hill,	R. Rountree, M. Whittington,	4	2		2						34			Smithdale,	5 00
1813 Hopewell,	T. Porter, A. Lovett,	1	2								17			Meadville,	5 00
Gallilee,	T. Causey, G. P. Claughton,	3	4	2	2		2				34		3	Centerville,	5 00
Salem,	R. Quinn, M. Strickland,	5		3	3						55		3	Holmesville,	5 00
Pinckneyville,	N. Wilson, N. Bowren,	13	1	1	1	1	1				73			Ft. Adams,	4 00
Friendship, Mi.	J. Young, S. Coker,			1							28		1	Holmesville,	5 00
Beulah, La.	R. S. Sibley, P. M. W. L. Sibley,	28	2	2	32	1	1				50	1	1	Sibola,	5 00
Ramah,	F. White, M. Clark,			5	1						25	1		Smithdale,	4 87
Bethel,	Not Represented.														

TABLE OF CHURCHES COMPOSING THE MISSISSIPPI ASSOCIATION FOR 1841.
[CONCLUDED.]

Salmon,	I. Caaney, G. F. Claughton,	3	4	2	2	3	34	Centerville,	5 00
Salem,	R. Quinn, M. Strickland,	5		3			55	Holmesville,	5 00
Pinckneyville,	N. Wilson, N. Bowren,	13	1	1	1		73	Ft. Adams,	5 00
Friendship, Mi.	J. Young, S. Coker,		1		1		28	Holmesville,	5 00
Beulah, La.	R. S. Sibley, P. M. W. L. Sibley,	28	2	232	1	1	50	Sibola,	5 00
Ramah,	F. White, M. Clark,			5	1		25	Smithdale,	4 87
Bethel,	Not Represented.								

TABLE OF CHURCHES COMPOSING THE MISSISSIPPI ASSOCIATION FOR 1841.
[CONCLUDED.]

Con'd. CHURCHES.		DELEGATES.												Baptised,		Rec'd by let.		Restored,		Dismissed,		Excluded,		Dead,		No. con-stituted,		Whites,		Blacks,		Total,		Ministers,		Time of Meeting,		Post Office,		Contribu- tions,																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																
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CIRCULAR LETTER.

TO THE CHURCHES COMPOSING THE MISSISSIPPI BAPTIST ASSOCIATION:

BELOVED BROTHERS—

Through a kind Providence, we are again permitted to meet at our annual meeting, to mingle our voices and prayers together, and to enquire into the welfare of the Redeemer's kingdom here on earth.

According to the order of our last annual meeting, it becomes our duty to present you a circular address:

We have selected the subject of circumcision, and our design is to show that Baptism did not come in its place. And in doing this, we shall first notice its origin: In the 17 chapter of Genesis, 1st. verse, God appeared unto Abraham and said unto him "I am the Almighty God, walk before me, and be thou perfect." And in the second verse God said, "I will make my covenant between me and thee." In the 7th verse, the Lord said, "And I will establish my covenant between me and thee, and thy seed after thee: in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee." In the 9th verse, God promised Abraham, and his seed the land of Canaan for a possession. In the 9th verse, He commanded Abraham and his seed to keep His covenant. In verses 10th, 11th and 12th, we are informed what this covenant was; and who were its subjects. "This is my covenant which ye shall keep between me and you; and thy seed after thee; every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house or bought with money of any stranger, which is not of thy seed." And Abraham took Ishmael his son and all that were born in his house, and all that were bought with his money, every male child among the men of Abraham's house, and circumcised them in the self same day as God had said unto him. Gen. 17 chapter 23d verse. Hence if we can understand two plain verses, in the above named chapter, we may understand what the covenant of circumcision is. In the 10th and 11th verses of this chapter we have the same thing mentioned four times in different words. 1st, God says this is my covenant, secondly, He tells what, it is, every man child among you shall be circumcised.

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The covenant of grace is what God promised to do for Abraham, his posterity, and for the family of mankind; or that which God hath promised to do for mankind, is the visible part of the covenant of grace, as it respects the good of man; and was given to Abraham by promise, twenty four years before he was circumcised. Gen. 12 chapter, 4 verse. For when the Gospel was preached to Abraham, saying in him shall all the families of the earth be blessed, he was seventy-five years of age, and when he was circumcised, he was ninety-and-nine years old. Gen. 17 chapter 24 verse.

The covenant of circumcision is what God required Abraham to agree to and practice. By confounding these two covenants, we should confound ourselves, and readers, and might reduce to practice some error having no foundation, in the word of God. "And he might say to us, on a certain day; who required this at your hands?" Circumcision was a command of God, and by no means transmutable, or liable to be changed to something else. Had any have tried it, it would have been tantamount to deferring the rite, which would have been at the peril of being cut off from among the people. It was designed as a distinguishing rite to the Jews, to separate them from all other nations, and give them a happy possession in the Promised Land. It was designed to bring them into actual obedience, to the observance of all the temple worship; and by it they became debtors to the whole law, moral, ceremonial and Judicial. Gal. 5 chapter, 2d verse. It was designed as a prerequisite to the feast of the passover. "All the congregation of Israel shall keep it, and when a stranger shall sojourn with thee, and will keep the passover unto the Lord, let all his males be circumcised, and then let him come near and keep it, and he shall be as one born in the land, for no uncircumcised person shall eat thereof; one law shall be to him that is home born, and unto the stranger that sojourneth among you." Ex. 12th chapter, 47 and 49 verses.

Ex. 12th chapter, 47 and 49 verses. Circumcision being designed as above stated, it continued in force, answering in its place the purpose of God, until the accomplishment of the Jewish economy, it being incorporated in the ceremonial law: For said our saviour, John 7 chapter, 23 verses. "If a man on the Sabbath day receive circumcision that the law of Moses should not be broken, &c." Hence it appears evident that when the partition wall was broken down between Jews and Gentiles and the handwriting of ordinances taken out of the way, being nailed to the Cross, Circumcision, so far as concerned obedience, was nailed with them, having stood all its appointed time, standing only now as a figure pointing to the great spiritual work of regeneration in the soul of man, under the gospel dispensation down to the end of time. "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God. Not of works lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Wherefore remember that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now, in Christ Jesus, ye, who some time were far off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall

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of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances: for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: Eph. 2 8th and 16th verses. And ye are complete in him, which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; and you, being dead in your sins, and the circumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses:—Col. 2d chap. 10th, 11th, and 13th verses. For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh. But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God:—Rom. 2 chap. 28th, 29th verses.

We have in a brief manner examined the covenant of circumcision, its subjects, nature, design and end, and have not been able to find one evidence in the bible that baptism was instituted in the place of circumcision. The doctrine must of necessity have arisen from some other source, and can only be found in the book of tradition, which is the production of the beast, that St. John saw rise up out of the sea, that had seven heads and ten horns, Daniel probably had a view of the same beast. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws, Dan. 7 chap. 25 verses.

We now invite your attention to the origin of baptism, its subjects, design and end. Baptism is a positive institution, about which we can know nothing but from what Christ, and those inspired by his spirit have taught us.—The first account we have of this institution is found in Mat. 3d chap. "In those days come John the Baptist preaching in the wilderness of Judea, and saying, repent ye for the kingdom of heaven is at hand. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." This was the beginning of the gospel of the Son of God, and of the introduction of baptism into the world. Mark 1st ch. and 15th verses. The next account of the institution is the baptism of the blessed son of God.

"And Jesus when he was baptized went up straight way out of the water; and lo the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him. And lo a voice from heaven saying: This is my beloved Son in whom I am well pleased." Mat. 3d c. 16th and 17th verses. Here we have three divine witnesses of the origin of baptism. First: the Son of God coming out of the water; Secondly: the Holy Spirit lighting upon him; Thirdly: the voice of God from Heaven. We have also the positive command of Christ, after his resurrection, to teach and baptize.

Having noticed the origin of baptism, we are in the second place to notice its subjects. Baptism has for its subjects believers only. This is manifest from the language of the Holy Bible, in which is found a cloud of witnesses, of which we will notice a few only. "He that believeth, and is baptized, shall be saved"—Mark, ch. 16, verse 16. This is the command of the King of Heaven, and we, as his servants, are as much bound to obey it as was Abraham's servant his oath, when he went after a wife for Isaac. The example of the holy apostles teaches us plainly, that they admitted none to baptism but believers. "Then they that gladly received his word were baptized, and none else"—Acts 2, ch. 2. 41. "But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women"—Act 8 ch. 12 v.

We will conclude our remarks by noticing the design and end of Baptism: it never was the design of the great Lawgiver that baptism should be sub-

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Names of All

The first of the three parts of the book is a description of the state of the world in the year 1800. The second part is a description of the state of the world in the year 1850. The third part is a description of the state of the world in the year 1900. The book is written in a simple and plain style, and is intended for the use of the common people. It is a valuable work, and one that should be read by every man, woman, and child.

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MISSISSIPPI BAPTIST ASSOCIATION,

HELD WITH THE

BLUFF CREEK CHURCH, PARISH OF EAST FELICIANA, LA.

Sept. 30th and Oct. 1st and 2nd 1842.

Maintaining, invariably, the important doctrines of three persons in the God-head; eternal and personal election; original sin; particular redemption; free justification by the righteousness of Christ imputed; the absolute necessity of the spirit's operation; efficacious grace in regeneration; the obligation of believers to attend to all the precepts of scripture; the final perseverance of real believers; the resurrection of the dead, the general judgment of the last day; the eternal happiness of the righteous, and the everlasting misery of such as die impenitent; the baptism of believers by immersion, and the independence of the churches.

CLINTON, LA.

PRINTED BY S. B. NUNN,

1842.

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MINUTES.

Friday, Sept. 30th 1842.

The introductory sermon was delivered according to previous appointment, by Elder M. Barlow, at 11 o'clock, A. M., from Romans 3rd and 28th, "therefore, we conclude that a man is justified by faith, without the deeds of the law."

After a short intermission, the delegates assembled in the meeting-house, and business was opened with singing and prayer, by the Moderator, after which brethren A. J. Spencer and J. Bailey were requested to occupy the stand this evening.

Brother H. McNight, the Clerk, being absent, Brother T. M. Bond was appointed Clerk pro. tem.

1. Letters were received and read from thirty-four churches; the names of the delegates enrolled, and the state of the churches minuted.

2. Brother C. Felder was chosen Moderator, and Brother T. M. Bond Clerk.

3. The articles of faith, rules of decorum &c., adopted by this body, having been read; ministering brethren present, not delegated, were invited to seats, Elders Thomas P. Coker and A. J. Spencer accepted the invitation.

4. Letters were received from two newly constituted churches, by the hands of their delegates, petitioning admittance into this association, viz: Jordan in West Feliciana Parish La., and Spring Hill, in Franklin county Ms; the reception of the former was suspended until to-morrow; the latter was received, and her delegates received the right hand of fellowship by the Moderator.

5. Corresponding letters being called for; received a letter and copies of Minutes from the Pearl River Association, by the hands of her messengers W. Fortenberry and C. Magee; and also a letter and copies of Minutes from the Leaf River Association, by the hands of her messenger John A. Strahan; and also a package of Minutes from the Union Association, by the hands of her messengers, J. Bailey and W. Mullens, all of whom received the right hand of fellowship by the Moderator.

6. On motion, Resolved that a committee of correspondence be appointed to prepare a letter to the Associations with whom we correspond, and that it be printed with these Minutes. Brethren F. Clark, S. M. Brian and H. Wall, were appointed said committee.

7. On motion, Resolved that we appoint a committee to examine the letters from the several churches in relation to the state of religion in them, and report on the same, and that the report be printed with these minutes. Brethren M. Barlow, J. B. Smith and W. B. Wall, were appointed said committee.

8. Appointed a committee of arrangement, consisting of Brethren Coker, Rieves, and Young, with the Moderator and Clerk.

9. Appointed a committee consisting of Brethren D. Morgan, F. Brian and R. Quin to arrange the preaching during this meeting, who reported as follows, viz: That Brethren Magee, Mullens, Fortenberry and Courtney preach on Saturday; and that Brethren Rieves, Clarke, Felder and Bailey preach on Sunday.

10. Adjourned to meet at 9 o'clock A. M., to-morrow.

The Association met pursuant to adjournment. Saturday Morning, Oct. 1st 1842.

Called up the resolution of the Jordan church, and after a considerable discussion it was adjudged, and received.

8. The following brethren were appointed messengers of correspondence, viz: Rieves and Bond to the Pearl River Association; Coker, Young and F. Clarke to the Union Association; J. B. Smith, W. B. Wall and A. W. Paine to the Louisiana Association.

4. The committee on the state of religion in the churches, reported, which was received; after which it was corrected and adopted. (See report A.)

5. Appointed a committee of Finance, consisting of Brethren S. M. Brian, G. F. Webb and N. P. Hatchkiss.

6. Resolved, That we request the churches that have not given the date of their constitution and number of members when constituted, to do so in their next letters to the association.

7. Resolved, That we recognize the church, formerly known as the Pinkneyville church, as the Fort Adams church, a decree to act of incorporation of the Legislature of the State of Mississippi.

8. Resolved, That we deeply regret that there has appeared at different times in the "Banner and Pioneer," a number of expressions that misrepresent the views and characters of the churches and ministers of this association, such as the following. "Some of the ministers at that period, were doubtless near the line of antinomianism," "singing psalms in a cock loft," "strikers," "guardians of the faith," "safe depository of faith," "self exalted domineering keepers of conscience," "pullers of wires," "if they had an efficient pastor." (The church last alluded to enjoys the labors of one of the most able and efficient ministers belonging to this association.) Such remarks are calculated to injure the feelings of brethren and sever the bonds of christian union among ourselves and also to injure the feeling of corresponding brethren.

Therefore, resolved that this association regards these things as highly censurable, and unworthy the high character of Baptist ministers.

9. Petitions from several churches desirous of forming a new association were received, and the clerk was directed to give them letters of dismission; and also to give the New Orleans church a letter of dismission, should the call for one.

10. Appointed that the next meeting of this association be held with the church at Liberty, Amite county, Mississippi, to commence on Saturday before the first Lords day in October, A. D. 1843.

11. Appointed Brother C. Felder to write our next Circular Letter.

12. Appointed Brother Z. Rieves to preach the Introductory Sermon at our next meeting, and Brother H. Wall his alternate.

13. Appointed Brethren C. Felder and T. M. Bond to superintend the printing and distribution of fifteen hundred copies of these minutes, and that they receive fifteen dollars for their services.

14. A motion to print the articles of faith of this association; after considerable discussion, was laid on the table.

15. The committee on finance reported which was received and adopted. (See report C.)

16. The committee on correspondence, presented a letter of correspondence which was received and ordered to be printed. (See report B.)

17. Read and approved these minutes, after which, Brother F. Clarke prayed, and the association

C. FELDER, Moderator,

M. Bond, Clerk.

Lords Day Oct. 2nd 1842

Elder C. Felder being indisposed, his place in the stand was filled by Elder T. Courtney; and in consequence of the absence of Brother J. Bailey, the services were closed by Brother H. Wall.

The congregation was large and attentive,—an unusual degree of solemnity pervaded the whole assembly and at the close of the service, a great number of persons came forward, desiring an interest in the prayers of the people of God.

Names of Ministers in this Association on the first of Oct. 1842.

Ordained Ministers C. Felder, F. Clarke, E. Courtney, J. Young, M. Seal, A. W. Paine, Mr. E. Shaw, S. Coker, W. L. Sibley, W. Clark, J. B. Smith, Z. Rieves, P. H. Harbor, H. Wall, W. B. Wall, L. H. Wall, W. H. Varnado, T. M. Bond, D. A. Chaney, L. Scofield, T. P. Green.

Licensed preachers, N. P. Hatchkiss, J. Scarborough, E. A. Capwell.

CH
Bethel
New
East F
Ebenezer
Zion H
Shiloh
Jerusalem
Pearcey
Fort Ad
Nepzibal
St. Nebo
Hopewell
Galilee
Mare Hill
Salem
Friendship
Beulah
Ramah
Jackson
Clinton
Hebron
Bethlehem
Mt. Leon
Mt. Pleasant
Liberty
Baton Rouge
Mt. Ebal
Mt. Moriah
Mt. Zion
Mt. Gilad
Line Creek
Sharon
Mt. Pisgah
Bluff Creek

Pt. Coupe 2 00

APPENDIX.

REPORT—A

Report of the committee on the state of religion in the several churches composing this Association. Your committee on examining the letters from the churches, find much to interest and encourage us in the service in which we are engaged as churches of the Lord Jesus Christ; and some things that are discouraging and ought to excite a spirit of inquiry respecting the cause, and endeavor to ascertain, if there be not an *obstacle* in the camp or a stumbling block in the way, which has a tendency to hinder the prosperity of Zion and to keep His chosen inheritance from an active engagedness in those duties which constitute the life and spirit of all true Godliness; and by which the combined energies of the church are rendered honorable and glorious before God and man.

New Providence. This church reports that they are still supplied by Brother Felder with preaching and are at peace; they have experienced no revival and their statistics represent a decrease of 12 members.

Ebenezer. The letter from this church says, "we have nothing of importance to communicate more than we are at peace and supplied with preaching," and they strongly solicit an interest in your prayers for their prosperity. They have decreased one.

East Fork. This church expresses a desire for engagedness in every duty, and while they mourn their short comings, they express that feeling confidence in God, which must be regarded as an earnest of His blessing. They thank God for the mercies received and take courage; their meetings are well attended. Increased two.

Zion Hill. This church says, "we are mourning over the coldness and barrenness of our own hearts,—and sorry we have no better news to communicate,"—yet they ask your prayers. Decrease five.

Shiloh. The letter from this church is of an interesting nature, exhibiting a small number struggling against a tide of opposition, having the form of Godliness; but denying its power. "We fear (say they) that the standard of evangelical piety, which hath its seat in the heart and the operations of which are felt in the soul, has been lamentably low in this region, and that many have assumed the name of disciples, and have become partakers of the ordinances of the gospel, who have never felt its power. While the road has been made *easy* and the qualifications *slight*, many have been tempted we fear, to go forward in the holy rite of baptism, who make no pretensions to, and some who do not believe in that fundamental doctrine of the gospel, a change of heart. They mourn the loss of their deacon, Charles Edwards long a consistent christian, and who died as all consistent christians will die,—strong in the faith, giving glory to God. Brother Poole is their supply, who deserves the thanks of the church for his labors in administering to their necessities. Increase thirty-three, mostly blacks.

Jerusalem. This church has changed pastors; Brother W. B. Wall having declined serving them in consequence of family afflictions, Brother Howell Wall has been engaged in his place. They are looking for prosperity. Decrease one.

Pearcy's Creek. This body which for ten or twelve years has been considered extinct, not having had a representation during that time, sends a letter and delegates with cheering news of life. It is located in the north west corner of Wilkinson county, ten miles from Woodville. Forty have rejoiced in the hope of forgiveness and received baptism,—mostly the fruit of a protracted meeting held by Brother W. B. Wall and Brother M. Barlow; they have subscribed nearly Four Hundred dollars to the Mississippi and Louisiana Missionary Society. They express a desire to be found in every good work. They are supplied by Brother Barlow. Increase forty.

Hepzibah. This church presents a pleasing and favorable report, showing that they are alive in the cause of God and truth. "We have abundant reason to be thankful, (say they) that God is made known unto us in the conversion of sinners, giving peace and prosperity under the faithful labors of our devoted pastor. Increase twelve.

Mount Nebo. This church mentions only that they are regularly supplied with preaching by Brother Howell Wall. Increase four.

Mount Zion. This body states that they have no regular supply of preaching, which accounts in some measure for their not being at peace among themselves. Decrease eight.

Hopewell. This church asks an interest in your prayers. Increase four.

Gallilee. Rejoices in a steady and permanent growth by conversion and obedience; being regularly supplied with preaching during the year, by Brother Barlow, yet mourns; but not as those that mourn without hope,—under the afflicting providence of God in depriving them again this year of several valuable members by death. Increase four.

Salem. States that they are happy to meet the association and report a decrease of four.

Fort Adams. Has had a large accession of members and are now rejoicing in peace and presents a healthful aspect, which we hope may continue. Increase forty-eight.

Friendship. Is rejoicing over the conversion of a few who have manifested their love to God by obedience. Increase four.

Beulah. Manifests peace and prosperity. Increase three.

Ramah. Expresses regret at being connected with your body and solicits your prayers for their growth in grace and in the favor of God. Decrease one.

Beulah. Says, "ever been for a number of years as sheep without a shepherd; but the Lord, in answer to our prayers, attended by the preached word, God has raised us from a state of obscurity to prosperity." Brother Barlow is their supply. Increase forty-seven.

Beulah. States that they are desirous of preaching; but do not state the cause and the manner of their being desirous of a hard one. Decrease eleven.

Clinton. Reports a gradual increase of five.

Hebron. Laments her coldness and want of fruit to God. May their prayers be like the
that avail much.

Bethlehem. Has experienced no religious excitement,—their tone of feeling is low, but they
prayers, their numbers the same as last year.

Mount Enon. Presents an interesting state. Increase eight.

Mount Pleasant. Are at peace, which should always be looked for with christians and they have
some tokens of divine favor. Increase two.

Liberty. Has not been without witness that God has continued his mercy to them in the salvation
of sinners; they manifest an evangelical spirit and a desire for the general prosperity of Zion. Decrease 4.

Baton Rouge. Reports a low state of feeling and prospects,—their number at a stand.

Mount Ebal. Rejoices in her union with the churches; but has decreased three.

Mount Moriah. States no particulars, they are supplied by Brother Bond. Increase one.

Mount Gilead. Increase two.

Line Creek. Denotes prosperity under the labor of Brother Lemuel Wall. Increase twenty.

Bluff Creek. Think that the set time to favor Zion, has not come with them, they mourn their cold-
ness and hope that the meeting of the association may prove a blessing to them. Increase three.

Mount Pisga. Mentions no particulars, they have regular preaching. Increase four.

Sharon. Has received an increase of thirteen with encouraging prospects.

New Orleans. This church under the pastoral labor of Brother F. Clarke has experienced a steady
and permanent growth; their congregations are well attended and the smiles of God are continued to
them. Among their number baptized were two Pocho-baptist preachers,—men of talents and expe-
rience, who promise usefulness. Increase nineteen.

Spring Hill. This is a newly constituted church, under favorable circumstances,—in the south west
corner of Franklin county Mississippi. May the Lord of benevolence and peace be with them.

Friendship. This church is at peace with themselves.

Jordan. This interesting body, located on the Mississippi river, was received into the association.
May the Great Head of the church bless them to His glory and their good.

In reviewing the state of our churches, we are called to rejoice that an increase of Two Hundred and
Three are found and mostly, from a small number of churches. Some exhibit a decline, while God
teaches us that his church shall arise amidst oppression, and like the stone cut from the mountain, roll
through the length and breadth of the land until it fill the whole earth;—that the little one shall become
a thousand and the small one a strong man armed. Those churches that are unsupplied, we would
recommend to use the means which God has provided and required for their supply, and without which
they cannot expect His blessing.

REPORT. B.

LETTER OF THE COMMITTEE ON CORRESPONDENCE.

THE MISSISSIPPI BAPTIST ASSOCIATION, TO HER SISTER ASSOCIATIONS WITH WHOM SHE CORRESPONDS.
DEAR BROTHERS.—Your Minutes borne to us by the hands of your messengers have presented, your
business and order in an interesting light. We rejoice to see that the Great Head of the church, has
aroused your efforts, to advance his cause, with success and increased your members, and we hope and
trust, your spiritual strength also. Your messengers have greatly strengthened our hands and en-
couraged our hearts, by their good council and faithful and acceptable preaching. We earnestly request the
churches, comprising this association, show a happy increase during the
year, by union and good feeling, and we trust an increase of active effort,
to advance the cause of God,—is being put forth.
An attentive congregation, by christian forbearance and much good feeling, and full attend-
ance on the gospel, which has been faithfully preached at the stand.
F. CLARKE, Chairman.

Committee on Finance reported that they found in the hands of the Treasurer,
Contributions from the churches,

\$97 00
121 50
— 208 50

Contra Credit.

By amount paid, Z. Reeves messenger to the Pearl and Leaf River Associations.
" " J. Young messenger to Leaf River Association.
" " T. M. Bond messenger to Pearl River Association.
" " For printing these Minutes.
" " For preparing and distributing the same,

\$40 00
\$16 00
\$16 00
\$45 00
\$15 00
— 132 00
\$78 50

Balance in the hands of the Treasurer

236

RECORD. C.

RECORD. C.

... shepherd; but the fall,